

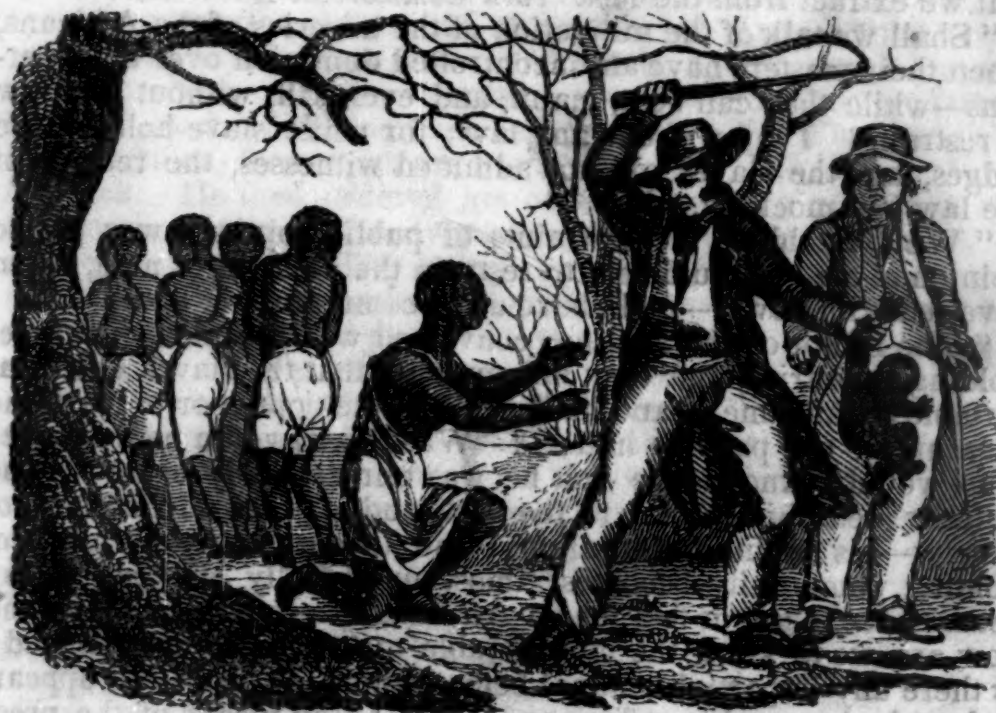
THE

ANTI-SLAVERY RECORD.

VOL. I.

MAY, 1835.

NO. 5.



CRUELITIES OF SLAVERY.

When we narrate the cruelties of individual masters upon their slaves, it is not for the purpose of exciting public indignation against those masters, nor of drawing the inference, that all masters are equally cruel; but to show that cruelty is the fruit of the system. Every tree must be known by its fruits. Cruelty may occur under good and impartial laws, but then it is in spite of the laws, not in consequence of them. On the other hand, where the laws themselves violate rights, make one class the property of another, and withhold redress of wrongs, cruelty, in ten thousand forms, is the necessary result. If the amount of cruelty perpetrated upon the slaves of this republic could be known to the world,

all who have the common feelings of humanity, would recoil with horror—they would refuse to participate in the profits of slave labor—they would utter such a note of remonstrance, that slavery would not last a year.

It is our purpose, from time to time, to narrate recent and well authenticated cases of cruelty, as fair specimens of what naturally and unavoidably grows out of the system.

If it be asked, why do we not hear more of their cruelties from travellers who visit the south, and from the newspapers? we reply, that travellers are entertained, and very hospitably entertained too, by the masters, not by the slaves. The slaves have no printing presses,—they edit no newspapers.

The following paragraphs forcibly illustrate this point, and we shall be pardoned for the *violence of the language*, when we say, that we extract from the *New York Commercial Advertiser*.*

"Shall we talk of the mitigation of the miseries of the Africans, when their masters have an uncontrolled dominion over their persons—while they can beat, maim, and even kill, without any law to restrain? I say without any law; for while slave-holders are judges, and the slaves are not admitted witnesses, the redress of the law is a mockery.

"We are told of the restraints of public opinion; was public opinion alone ever sufficient to restrain the passions of man, when invested with power—and above all, a community of men.

"The Editor of the Post has conversed with people from slave-holding countries, and they inform him, that the slaves are comfortable at this time;—and shall we go to the oppressor to learn the measure of the pain he inflicts? Was there ever a negro-driver who would acknowledge that he was unreasonably cruel? The butcher feeds his victim to the last, and appears unconscious of cruelty—his feelings are callous; and the humanity of a slave-holding community becomes almost universally blunted. They cease to see, hear, or feel for an African, as a human being. And how are we to know the innumerable tortures that are inflicted? Is there any impartial tribunal before whom the slave can appear, and make known his sufferings? Can he by means of the press lay them before the world? He is as untaught as the beast—he cannot write down his sufferings; and if he could, the whites control the press. Would they publish their own disgrace? Who that can, dare vindicate the negro's rights? Ministers of the Gospel, who have espoused their cause from the pulpit, have been proscribed—they have been prohibited from even reading particular parts of scripture.

"But we are told, that they have days of merriment and festivity; that they whistle, sing, and dance;—and is this proof that their condition is happy, because their chains are temporarily loosened,

* This article appears in the *Commercial Advertiser* of April 25, 1827, before the editor had espoused the cause of colonization, and is in reply to an apology for slavery, in the *Evening Post*. It is headed, "*TEMPORA MUTANTUR*," [*the times are changed.*] How truly may this now be said of the *Commercial Advertiser*!

and because they then attempt to sing away their sorrows—because there is, as it were, a momentary intermission of that almost perpetual dejection and heart-pining which these wretched beings endure in their degraded and sunken condition? Away with such apologies. Go with the negro-driver, that monster whose similitude, except in his form, is that of a fiend, and learn what it is to be a slave. And what apology can be given for insulting this professed Christian, republican community, with high wrought pictures of the enjoyments of the slaves?"

We make no further apology for "opening our mouths for the dumb," in detailing the following facts:

FLOGGING.

A gentleman lately from the south related the following at a concert of prayer for slaves in Cincinnati:—A slave from the north was placed as driver, over ten others, who all ran away, but were retaken. The captives, to screen themselves from punishment, accused the driver of inciting them to run away. The master had him extended, face downward, upon a board, and a circle cut on his back. He then ordered his overseer to whip off all the skin within the circle. The overseer gave *three hundred lashes*, and refused to proceed. The master himself seized the lash, and plied it till the poor man vomited blood, and gave evident signs of approaching death. He was released, and turned over, but nature was spent, and in a few moments he expired.

Does any one say, this is a rare instance? Grant that it is; the use of the whip at all, is a cruelty; and where it is used over 2,000,000 of people, as the grand motive to labor, such a case as the above is by no means strange or incredible.

SEPARATION OF FAMILIES.

This is a necessary consequence of the internal slave-trade—a trade which is inseparable from slavery.

A trader was about to start from Louisville, Kentucky, with 100 slaves, for New Orleans. Among them were two women with infants at the breast. Knowing that these infants would depreciate the value of the mothers, the trader sold them for one dollar each! Another mother was separated from her sick child, about four or five years old. Her anguish was so great, that she sickened and died before reaching her destination.

The two following cases are communicated by Mr. Birney, of Kentucky:—

"Not very long ago, in Lincoln county, Kentucky, a female slave was sold to a southern slaver, under most afflicting circumstances. She had at her breast an infant boy *three months* old. The slaver did not want the child on any terms. The master sold the mother, and retained the child. She was hurried away immediately to the depot at Louisville, to be sent down the river to the southern market. The last news my informant had of her was, that she was

lying sick, in the most miserable condition, her breasts having risen, inflamed, and *burst*ed."

"During the winter, at Nashville, a slaver was driving his train of fellow-beings down to the landing, to put them on board a steam-boat, bound for New Orleans. A mother among them, having an infant of about ten months old to carry in her arms, could not keep pace with the rest. The slaver waited till she came up to where he was standing; he snatched it from her arms, and handing it over to a person who stood by, made him a *present* of it. The mother, bereft in a single moment of her last comfort, was driven on without delay to the boat. 'On the side of the oppressor was power, but she had no comforter.'"

THE SLAVE-HOLDER'S INQUISITION.

[From a letter to the Editor.]

A man, I did not learn his name, in Scott county, Tennessee, kept a room apart, which no one entered but himself and slaves. One poor man he kept in it two or three days, going in often, and whipping him. No one of the family dared, if they wished, to go to his rescue. His cries and groans were so dreadful, that the third night a young lady living there, got the key *secretly*, and went to the room. A most appalling sight presented itself to her view: the floor covered with *blood* and *pieces* of *flesh*! She released the almost murdered man; he fled, and had not been heard from. The shrieks extorted by this cruel man, were often heard on neighboring plantations, at midnight, day dawn, and other times.

JUDGE JAY'S INQUIRY.

A second edition of this valuable work will speedily be published, and sold at so low a price, that Auxiliaries and individuals can well afford to purchase it for gratuitous distribution. We cannot do better than to enrich the present number with copious extracts.

PERSECUTION OF THE FREE PEOPLE OF COLOR.

"In some of the states, if a free man of color is accused of crime, he is denied the benefit of those forms of trial which the Common Law has established for the protection of innocence. Thus, in South Carolina, it is thought quite unnecessary to give a Grand and Petit Jury the trouble of inquiring into his case: he can be hung without so much ceremony. But who is a *colored* man? We answer, the *fairest* man in Carolina, if it can be proved that a drop of negro blood flowed in the veins of his mother. The following extract from a late Charleston paper gives us a curious instance of the administration of criminal justice in a Christian country, in the nineteenth century:—'TRIAL FOR MURDER.—William Tann, a free *colored* man, was tried on Friday last at John's Island,

for the *murder* of Moses, the slave of Jos. D. Jenkins, Esq. of that place. The *court* consisted of William H. Inglesby and Alexander H. Brown, Esqrs., judicial magistrates' (justices of the peace) 'of this city, together with *five freeholders*. The murder was committed at John's Island, on the 4th *July*, 1832, Tann shooting down Moses with a musket loaded with buckshot. Tann was at that time *overseer* of a Mr. Murray, and from the *fairness of his complexion was thought to be and passed for a WHITE MAN*. He ~~was~~ accordingly bound over to answer for this offence to the COURT OF SESSIONS, but it having been decided on an *issue* ordered and tried at Walterborough, for the purpose of ascertaining his *caste*, that he was of MIXED BLOOD, he was *turned over* by the court, to the jurisdiction of *magistrates and freeholders*. The court found him guilty, and sentenced him to be hung on Friday, the 24th April next, 1835.—*Charleston Courier*.

"In South Carolina, if a free negro 'entertains' a runaway slave, he forfeits ten pounds, and if unable to pay the fine, which must be the case ninety-nine times in a hundred, he is to be sold as a slave for life. In 1827, a *free woman and her three children* were thus sold, for harboring two slave children.

"In Mississippi, every negro or mulatto, not being able to *prove* himself free, may be sold as a slave. Should the certificate of his manumission, or the evidence of his parents' freedom, be lost or stolen, he is reduced to hopeless bondage. This provision extends to most of the slave states, and is in full operation in the District of Columbia.

"In South Carolina, any assembly of free negroes, even in the presence of white persons, 'in a confined or secret place, for the purpose of *mental instruction*,' is an unlawful assembly, and may be dispersed by a magistrate, who is authorized to inflict twenty lashes on each free negro attending the meeting.

"In the city of Savannah, *any person* who teaches a free negro to read or write, incurs a penalty of thirty dollars. Of course a father may not instruct his own children.

"In Maryland, a justice of the peace may order a free negro's ears to be cut off for striking a *white man*. In Kentucky, for the same offence, he is to receive thirty lashes, 'well laid on.' The law of Louisiana declares, 'Free people of color ought never to insult or strike *white* people, nor presume to conceive themselves equal to the whites; but, on the contrary, *they ought to yield to them on every occasion*, and never speak or answer them but with respect, under the penalty of imprisonment, according to the nature of the case.'

"The corporation of Georgetown, in the District of Columbia, passed an ordinance, making it penal for any free negro *to receive from the post-office, have in his possession, or circulate, any publication or writing whatsoever of a seditious character*.

"In North Carolina, the law prohibits a free colored man, whatever may be his attainments or ecclesiastical authority, to preach the gospel.

"In Georgia, a white man is liable to a fine of *five hundred dollars* for teaching a free negro to read or write. If one free negro teach another, he is to be *fined* and *whipped* at the discretion of the court! Should a free negro presume to preach to, or exhort his companions, he may be seized without warrant, and whipped thirty-nine lashes, and the same number of lashes may be applied to each one of his congregation.

"In Virginia, should free negroes or their children assemble at a school to learn reading and writing, any justice of the peace may dismiss the school, with twenty stripes on the back of each pupil.

"In some states, free negroes may not assemble together for any purpose, to a greater number than *seven*. In North Carolina, free negroes may not trade, buy, or sell, out of the cities or towns in which they reside, under the penalty of forfeiting their goods, and receiving in lieu thereof thirty-nine lashes.

"The laws of Ohio* against the free blacks are peculiarly detestable, because not originating from the fears and prejudices of slaveholders. Not only are the blacks excluded in that state from the benefit of public schools, but with a refinement of cruelty unparalleled, they are doomed to idleness and poverty, by a law which renders a white man who employs a colored one to labor for him one hour, liable for his support through life!!

"By a late law of Maryland, a free negro coming into the state, is liable to a fine of fifty dollars for every week he remains in it. If he cannot pay the fine, he is **SOLD**.

"In Louisiana, the penalty for instructing a free black in a *Sun-*

Extract of a Speech of Gov. GILES before the Virginia Convention, Nov. 10, 1829.—"What has Ohio now done? Becoming perfectly sensible of the mischiefs which have resulted from her former fanaticism, she has passed a law, which, if carried into execution, must entail upon those unfortunate and deluded people, who came into her state, in the belief that they should find protection there, a greater evil than slavery itself. The mischief has arrived at such a pitch, that the state has passed a law, requiring that all colored persons in the state, should give security for their good behavior, to an amount beyond their means to obtain. And not being able to do this, they must either be incarcerated, or quit the state. No asylum is provided for them, but if the law should be carried into effect, they must be driven forth—find refuge where they can—perhaps in Virginia; and surely Virginia ought to be on the alert to counteract this most probable effect of the law. The next step which Ohio may take, may be to declare those people slaves, and it is more likely now that she should do so, than it was when the preceding remarks were made, that she should now take this step, which is more onerous and disastrous to her invited guests than slavery itself. It is, indeed, strange, that these colored people should have been invited into that state, and should now be driven abroad as vagabonds, not on the face of the earth, but to find their way to the clouds, if they can, or wherever else they could find a refuge. He mentioned this subject to show how scrupulous the states ought to be in touching the subject of slavery, and particularly of emancipation." What Ohio is doing by express law, other northern states are doing by public sentiment.

We have heard it said that the motive of the proposer of the Ohio law, was to *promote the abolition of Slavery* by driving back the freed people upon the slave states. There is no doubt that if this driving back could be effected, it would hasten the overthrow of slavery; but it seems too much like doing evil that good may come. **ED. REC.**

day School, is, for the first offence, five hundred dollars; for the second offence, DEATH!!

"Such, in a greater or less degree, is the situation of three hundred thousand of our fellow-citizens."

PRESENT STATE OF ST. DOMINGO.

"Mr. Jeremie, late first president of the royal court of St. Lucia, informs us, that in St. Domingo, 'is found a happy, flourishing, and contented peasantry, engaged in the cultivation of their own small freeholds; and as these persons acquire capital, they form larger establishments, and are gradually rising. This proves, that the general wants of the community are supplied, and, if well governed, that community must soon acquire strength, and rise to importance.' *Essays on Colonial Slavery*, 1832. p. 63.

"The following facts, collected from the new and valuable 'Dictionary of Commerce and Commercial Navigation,' by J. R. McCulloch, London edition, 1834, abundantly confirm the foregoing testimonies.

"In 1786, the exportation of coffee was about 35,000 tons. In consequence of the subsequent devastation of the island, the exportation for some years almost totally ceased; but it has now risen to about 20,000 tons! p. 309.

"The amount of the following articles, exported in 1831, was estimated as follows, viz:

Coffee,	50,000,000 lbs.
Cotton,	1,500,000 lbs.
Tobacco,	500,000 lbs.
Cocoa,	500,000 lbs.
Dye wood,	5,000,000 lbs.
Tortoise shell,	12,000 lbs.
Mahogany,	6,000,000 feet.
Hides,	80,000—p. 927

"The quantity of sugar exported in 1832, is not stated; but in 1826, it amounted to 32,864 lbs.; and it should be recollected, that about twenty years before, not an ounce of that article was manufactured on the island. p. 926.

"The imports into France, in 1831, from Hayti, exceeded in value the imports from Sweden—Denmark—the Hanseatic Towns—Holland—Portugal—Austria—the French East-Indies—or China. p. 637.

"Cotton manufactures, to the amount of 6,828,576 yards, were exported from Great Britain to Hayti in 1831, being about one tenth the number of yards exported in the same time to the United States. p. 446."

GRADUAL AND IMMEDIATE EMANCIPATION.

"If we have been successful in our endeavors to prove, that the removal of slavery by colonization is both morally and physically

impossible, then it necessarily follows, that the slaves must be emancipated here, or that slavery must be indefinitely continued.

"Should the former alternative be adopted, the important question occurs: ought the emancipation to be *gradual* or *immediate*?

"If this question is to be determined with reference to moral obligation, it is certainly difficult for those who regard slavery as sinful to justify its continuance even for a limited time. If, however, the question is to be decided on the ground of political expediency, there are many and powerful objections to *gradual* emancipation. These objections, it is true, have more or less weight, according to circumstances, and what may at first view, seem paradoxical, their weight is proportioned to the number of slaves to be emancipated.

"In New York, slavery was for the most part gradually abolished; that is, the children, born after a certain day, became free, as they respectively reached the age of twenty-eight years; and when the whole number of slaves were reduced to ten thousand, they were liberated in a single day. In New York, the white population so greatly exceeded the black, that no jealousy was entertained of the free negroes, and no inconvenience experienced in uniting free and slave labor. But in those states, in which nearly all the laborers are slaves, where every free black is regarded as a nuisance and an incendiary, and where the planter would, on no consideration, permit him to labor in company with his slaves, much difficulty would necessarily attend a *gradual* relinquishment of slave labor.

"Suppose, in South Carolina for instance, ten thousand slaves should be annually manumitted by law. This would certainly be gradual emancipation, as it would require about forty years to free the whole number. Now, what would become of these ten thousand yearly discharged from the plantations? Would their late masters be willing to hire them, and turn them back into their cotton-fields? The supposition is extravagant. The planter would dread their influence on his remaining slaves, and these would certainly, and with great reason, be dissatisfied at seeing their late companions working for wages, while they themselves were denied any compensation for their toil. But if the ten thousand liberated slaves were not employed, how could they obtain a livelihood, and how could the planters supply their place on the plantations? The idea, that by gradual emancipation, the slaves will become *fit* for freedom, is visionary in the extreme. The house of bondage is not the school in which men are to be trained for liberty.

"As then gradual emancipation, however desirable, if no other can be obtained, is so full of difficulty, and, in the opinion of slave holders, so *dangerous* that they have almost universally passed laws to prevent it, the only alternative is *immediate emancipation* or *continued slavery*."

SLAVE AUCTION AT RICHMOND.

The following graphic description of a slave auction, is cut from a Scotch paper, called the *Dumfries Courier*. It must have occurred several years ago, for the price of slaves, as we are informed by a gentleman who has witnessed the sale of hundreds in the same place this year, is about double what is here stated :

SALE OF NEGROES BY AUCTION.

[Extract of a letter dated Richmond, Virginia.]

"The sale of negroes by auction is of frequent occurrence in this city. I was present at one the other day; more than a hundred were disposed of that morning; they formed part of the "estate" of John Graham, a wealthy Scotchman, deceased. A sort of temporary platform was erected in the street for the accommodation of the auctioneer and the negro for sale. Many were sold before I arrived on the spot. The purchasers consisted of citizens buying for their own use, and two or three negro speculators from the western and southern states, to whom the poor creatures are generally averse to being sold. The following is a literal narrative of what passed during my stay :—

"Auctioneer—'Gentlemen, the next we offer you for sale is Billy! a good rough carpenter, about 38 years of age, able-bodied, and warranted sound; can do plantation work if required, and is in every respect a very useful hand. Gentlemen, what will you give me for the rough carpenter? will nobody give me a bid for Billy?'—'350 dollars,' by a voice from the crowd. Auctioneer—'No more than 350 dollars for this valuable hand! well, gentlemen, going for 350.' 400—410—420, and 425, were successively bid. Auctioneer—'Going at 425 dollars! I have many niggers to dispose of, gentlemen, and cannot dwell; once, twice, three times—gone at 425 dollars.' Buyer, James Grant, a negro trader from New Orleans. Auctioneer—'The next nigger for sale, gentlemen, is Ponto!—come, Ponto, stand up here, and tell the gentlemen what you can do.' Ponto murmured something, with which the auctioneer seemed not very well pleased, who, turning from him, addressed the assembly with—'Gentlemen, what will you give me for Ponto? a good field hand, 32 years of age, and'—here the negro interrupted the auctioneer by calling out—'Gentlemen, I is rising 40.' Auctioneer—'He is described in the bill of sale, gentlemen, as 32 years of age, which I presume is correct.' Negro—'Why, gentlemen, I has lived with Mr. Gordon rising 21 years, and when he bought me I was a heap better than I is now.' Auctioneer—'Well, well, gentlemen, you see the nigger before you; he is described as being 32 years of age; he says he is 40; it is for you to judge which of the two is correct; at any rate he is a valuable nigger—a first-rate plantation hand, strong and able-bodied.' Here the negro interrupted him again, with the follow-

ing address—'Gentlemen, I is not able-bodied; for, in the first place, I is troubled with sickness; and, in the next place, I has got a wen on my right shoulder, as big as an Irish potatoe!' This address silenced the bidders, and the auctioneer observed, 'Gentlemen, you see this fellow does not want to be sold; however, I shall find a master for him; for the present we shall be under the necessity of passing him by.' He was then ordered to stand down, and Jacob was ordered up in his place. Auctioneer—'Now, gentlemen, I am about to offer you one of the most valuable negroes in the city of Richmond; he is an excellent tanner and currier—the first of that profession I ever had for sale, he is an active, likely nigger, about 35 years of age, and bears an excellent character, for honesty, sobriety, industry, and ingenuity. Now, gentlemen, I anticipate a very high bidding for this most valuable servant; come, gentlemen, what will you give me for Jacob the tanner?' A bidder—'Four hundred dollars.' Auctioneer—'Four hundred dollars only for the tanner and currier; why, gentlemen, he would hire for two hundred a year.' Mr. Grant, the negro trader—'Jacob, are you willing to leave Richmond?' Jacob—'No.' I observed after this that Mr. Grant never bade for him; he was knocked down at 530 dollars to an inhabitant of this neighborhood. The next lot was a family—a man, a woman, and their two small children, whom the auctioneer was instructed not to separate; they sold together for 843 dollars, to a citizen of Petersburg.

"The selling of this 'lot' occupied nearly half an hour, the auctioneer appearing exceedingly unwilling to dispose of them at that price. After this, I left the sale for some time, and on my return I found it had just closed; and the auctioneer was informing the assembly, that there were about thirty more negroes, male and female, belonging to this estate, who would be disposed of by private bargain."

WHAT HAS THE CHURCH TO DO WITH SLAVERY?

The following thoughts are from a young man in one of our colleges, who had devoted himself to the cause of missions, but is now inquiring whether it is not his duty to labor at home, in behalf of the slaves. They are worthy of serious consideration:

"The Lord is evidently holding a controversy with the Church. To say nothing of her internal distractions, look at the disposition he is making of our foreign missionaries. Four secretaries of the A. B. C. F. M. have died—three of them very recently. We hear also, that ten of those who are on heathen ground, have died within a year. The Western Foreign Missionary Society, have sent to Africa seven missionaries—they are all dead, except one. The American Board have sent four—all dead. The Methodist have sent two—both dead.

"These dispensations of Providence, are now attracting the

attention of the Church. Every where they are the subject of remark. It is, however, as one of those dark things we cannot understand—all referred to God's sovereignty, and thus passed by. Now, I protest against disposing of the subject in this way. I believe God is a *sovereign*, and rejoice in his *government*; and I consider this as one of the most striking exhibitions of His *government*, which He has recently made.

"When Joshua lay on his face, God said to him, 'Get thee up,' 'Israel hath sinned, for they have taken of the accursed thing, and have also stolen, therefore they could not stand.' He says further, 'I will not be among you any more, except ye destroy the accursed from among you.'

"These words are applicable to the Church now. They have sinned—they have 'taken of the accursed thing,' and 'have also stolen,' 'therefore they could not stand.' They have stolen men—the worst kind of stealing. God may say to us, 'Get thee up,' 'put away the accursed thing.' No wonder our missionaries die—no wonder all those sent to Africa, with a single exception, are taken away—no wonder many of the others are sick and obliged to come home from their labor—no wonder the number of deaths is greater now than formerly. The reason is, we are sending the gospel to break up caste in all heathen lands, and yet we do not apply it to break up the worse caste that exists at home,—we do not let go our hold upon the throat of our brother here,—we even deny the power of the gospel to destroy our unholy prejudices. This is the reason our missionaries die."

COLORPHOBIA.

Rome, N. Y. 24th March, 1835.

To the Editor of the Anti-Slavery Record:

The following conversation—not verbatim, but in substance, occurred between a fellow traveler and myself, near Buffalo, some time since:

We differed about beauty of color in the white ladies of Britain and the United States. After sufficiently asserting my opinion, and finding no probability of edification in further controversy, I observed: "But it matters not—the question is insignificant. Mere color has neither good nor evil in it: it is a physical circumstance, like difference in beauty, height, &c." "Not so," cried my opponent, "for the Africans are black, and are inferior to us—they are certainly of a lower race." "God has made of one blood all nations of men," I replied. "What," retorted he with warmth, "do you pretend that I am no better than a black man?" "Certainly; I saw one the other day, at Ashtabula, whom I believe to be decidedly superior to both you and me, and who lately escaped from slavery —" "Aye, aye, very likely, after killing his master."

"No, no, it was after having been almost killed by his master." "Ah, all the black men should be sent home, and their white friends after them. I would drive every abolitionist out of the country." "The black men we speak of, are already at home—this is their native country; besides, some of them are fairer than either you or I."* "No, no; they should be sent to Africa." "No more than you should be sent to England or Germany—this is their country as much as yours." "What, do you pretend that they are equal to me?" "Certainly—and morally, many of them superior: God has made all men of one blood." "Aye, aye, Moses says so; but the Old Testament was for the Jews. The New Testament is *our* guide." "Do you deny the Bible then—or do you not know, that if you believe the *New*, you must believe the *Old*, because the *New* testifies every where of the *Old*?" "Oh, yes, I believe the Bible; but the *New Testament* is *our* guide." "What if I read you the words from the *New Testament*, will you *then* believe?" The gentleman was silent. I took my Bible, and opening it, began to read, Acts xvii. 26, And hath made of one blood, &c. The gentleman was off—he would not listen to the offensive passage—and so our conversation ended.

I may add, that the gentleman in question was evidently a man of cultivated mind on other topics, and of much urbanity of manners.

C. STUART.

* The gentleman was quite swarthy—more of the Spanish brown, than of the New York white and red.

RECEIPTS

INTO THE TREASURY OF THE AMERICAN ANTI-SLAVERY SOCIETY,

From March 12, 1835, to April 12, 1835.

Brooklyn, Con., by Rev. S. J. May,	4 00	Norwich, Con., by John S. Clark,	1 50
Cumminsville, O., by P. H. Lyman,	5 00	Norwalk, Con., by A. Camp,	2 25
Concord, N. H., by Geo. Kent, Esq.,	5 00	Oneida Institute, N. Y., by A. Judson,	13 00
Catskill, N. Y., by R. Jackson,	3 00	Philadelphia, Pa., Female Anti S. So-	
Cooperstown, N. Y., by J. C. Walker,	3 00	ciety, by M. L. Mott,	10 00
Cleveland, O., by J. M. Sterling, Esq.,	9 00	Peekskill, N. Y., by Miss A. Pierce,	2 50
" " " S. L. Severance,	4 00	Portland, Me., by Miss L. Winslow,	10 00
Dover, N. H., by W. H. Alden,	10 00	" " " George Ropes,	10 20
Ellsworth, O., by Geo. Matson,	50	Providence, R. I., by John Prentice,	5 00
Farmington, N. Y., by Wm. R. Smith,	6 00	Rochester, N. Y., by Dr. W. W. Reid,	29 00
Hudson, N. Y., by Miss M. Marriott,	2 00	Springfield, N. J., by James White,	1 00
Hamilton, N. Y., by J. T. Jones,	3 00	Sherburne, N. Y., by A. Barrett,	5 00
Kingsborough, N. Y., by S. S. Wells,	6 00	Tallmadge, O., by Dea. E. Wright,	6 00
" " " Miss A. Wells,	1 50	Vernon, Con., by N. O. Kellogg,	3 00
Middletown, Con., by E. Hunt,	15 00	Waterville, Me. by S. S. Bradford,	5 00
New York, N. Y., by Miss A. Nelson,	3 00	W. Bloomfield, O., by A. Smith,	50
" " " Wm. Currie,	50 00	Western Reserve College, by F. W.	
" " " A Friend,	20 00	Upson,	6 00
" " " John Rankin,	100 00	Whitesborough, N. Y., by Thomas S.	
" " " Wm. Green, Jr.	83 33	Bebee,	10 00
New Haven, Con. by Rev. S. S. Jce-		For Records sold at office,	31 07
lyn,	3 00	For books and pamphlets sold at office,	117 99
New Brunswick, N. J., by John Lillie,	2 00		
Norwich, Con., by George Coit,	1 50	Total,	\$603 94